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NOTES TO J. Q. R., IX, pp. 669-721.

MR. E. N. ADLER has done a meritorious work in publishing a rather large fragment of Barceloni's ספר העתים. His introduction to the same (pp. 669-681) is also of great value; it supplies all necessary information, and I shall confine myself to a few supplementary notes.

The MS. of העתים, mentioned by Rabbinowitz (p. 674), which was at the time in my possession (cf. my catalogue, קהלת שלמה, p. 19, No. 150), is now the property of the Montefiore College, Ramsgate. The MS. of the Alliance Israélite in Paris, mentioned in my introduction to Barceloni's ס' יצירה, p. xxii, is the ס' האשכול. The passage on Barceloni in Chisdai Cresca's *Or ha-Shem* was quoted by me also in the collection, קובץ על יד, II, *sub finem*, pp. 14-15.

As to the dates of the Gaonim (p. 677), those of R. Paltai, R. Samuel ben Chofni, and R. Hai ben Scherira concur with the dates as given by Grätz. Those of the other Gaonim are approximatively correct. In respect to the first four Gaonim, the discrepancy is very great—about 240 years; it must therefore be assumed that in reference to these four Gaonim the Era Mundi was given, and that it was neglected to transfer the dates to the vulgar era.

To the Gaonim mentioned, R. Huna ben Joseph (p. 715, l. 6) ought to be added; he flourished about 689. I wish to notice about R. Hai פום ben David, that, according to Harkavy, *Studien und Mittheilungen* (Samuel ha-Nagid), I, p. 172, פום is an abbreviation of פומבריתא.

The reproduction of the text is very accurate, and I noticed only the following printer's errors:—

p. 687, l. 5 at the bottom, בפקר instead of בפרק.

p. 689, l. 15 at the top, סין instead of סין.

p. 689, l. 25 at the top, הסבר instead of הבר.

P. 689, first line, ומר אסף (cf. p. 675) must perhaps be altered into ומר יוסף, and either R. Joseph ben Abba 814-816, or R. Joseph ben Chija 828-833, according to Grätz, V, 3, 196, would have to be understood.

Great thanks are also due to Mr. Adler for the edition of the piece on p. 721. At the beginning, the words **זכרה לי**, after Neh. v. 19, ought to be added.

We must also thank our friend Dr. Neubauer for his communication (p. 721), which places us in a position to obtain also the commencement of the **מנלה** edited by him (vol. VIII, p. 544 sqq.). The gap at the end of line 10 must perhaps be filled up by **טה**, and the word **מעטה** would have to be read; similarly, at the end of line 11, **מבטה**, after Isa. xx. 5 **מכוש מבטם**, and at the end of line 12 perhaps **עלטה**. To the end of the last line **קשיטה במצאה** must be added. Cf. vol. VIII, p. 544, first line of the poem.

S. J. HALBERSTAM.

PS. — Since sending the above observations, I have received a letter from my friend Prof. D. Kaufmann, of Budapest, in which he expresses some doubts regarding the ascription to Barceloni of the Fragment edited by Mr. Adler. He lays stress on the fact that *whole* passages out of the Responsa of the Geonim are cited in Arabic, which does not elsewhere occur in Barceloni. One indeed occasionally finds single Arabic words in Barceloni (cf. *Coronel*, p. 133 a, and Comm. to *Jezira*, pp. 32, 136, 265), but not whole sentences. This consideration has induced me to review my opinion on the matter, and has led me to adopt Prof. Kaufmann's view, on the following grounds:—

1. In the Fragment, the Palestinian Talmud is cited as **תלמוד ארץ ישראל** (pp. 682, 687, 694) and **נמרא דבני מערבא** (pp. 683, 688, 694, 709), but Barceloni in *Sepher ha-Ittim* in Coronel's **זכר נתן** (p. 134), and in the Commentary to the *Sepher Jezira* (pp. 8, 59, 198, 239), describes the Palestinian Talmud as **ירושלמי**.

2. Arabic is here termed **בטיית** (pp. 681, 688) and **הגריית** (p. 706), but Barceloni (*Coronel*, pp. 133, 134, and *Jezira*, pp. 32, 136) uses the expression **בל' ערבי**.

3. Here the self-depreciatory phrase is **בעניות** (pp. 709, 715) and in Barceloni always **עניות דעתין** (cf. *Coronel*, pp. 129, 131, 133, 134, and my Introduction to *Sepher Jezira*, XVIII, more than fifty times). Zunz (*Gesammelte Schriften*, III, 45) distinguishes between these two forms of speech.

4. Here **עמרם**, **רב נטרנאי**, **רב יהודאי** have assigned to them the title **רבינו** (pp. 683, 689, 690, 702, 706, 709); but in Barceloni the title is never used in connexion with these *older* Geonim, and is only applied to the later ones, Saadia, Sherira, and Hai.

5. Chananel is here cited as רבינו חננאל הרב הגדול (p. 684), but in Barceloni (Commentary to *Jezira*, pp. 22, 32): רבינו חננאל נאון.

6. Here occur the forms פקעינן, רפקיענא (p. 699) instead of בקיעינן, רבקינעא, but never in Barceloni. This, however, may be due to the transcriber.

7. Asheri and Jerucham in Hilchoth ספר תורה quote מ"ב שיטין from Barceloni, but with the addition סימן סיני במ, which, however, is not mentioned here; similarly there is lacking the passages quoted by both from Barceloni in the name of Natronai.

8. Here reference is made to Barceloni's ברכות תשובות (p. 695), but Barceloni himself always cites his הלכות ברכות (*Coronel*, p. 132 a, Commentary to *Jezira*, pp. 172, 204).

9. Barceloni composed his ס' העתים before his Commentary to *Jezira* (cf. my Introduction, p. xix), and in the latter he says that he purposes writing a Commentary to the Pentateuch. Here, however, the author cites a ספר הבינות בפרשת וארא, which he had already composed earlier.

If, however, Barceloni was not the author of this Fragment, the work must nevertheless be very old, perhaps a generation older than Barceloni. For this gift, with which Mr. Adler has enriched Jewish literature, we owe him many thanks.

S. J. HALBERSTAM.